

TWO // *Pl*
TREATISES

I. A General
VIEW
OF
CHRISTIAN RELIGION.
In Eight POSITIONS,
II. A N
ENTRANCE
Into the
DOCTRINE of CHRISTIANITY,
BY
Catechetical Institution.

Each of them Confirmed by S. Scripture,
and Adapted to Vulgar Capacity, by Clear and
Genuine Explication.

By *LAWRENCE FOGG*, D. D. and Dean of *Chester*.

Chester : Printed by *E. Ince*, for *R. Minshull*, in
Bridge-street, 1712.



A General
V I E W
O F
C H R I S T I A N R E L I G I O N .

In Eight **P O S I T I O N S ,**

Confirmed by S. Scriptures and adapted
to Vulgar Capacity, by Clear and Genuine

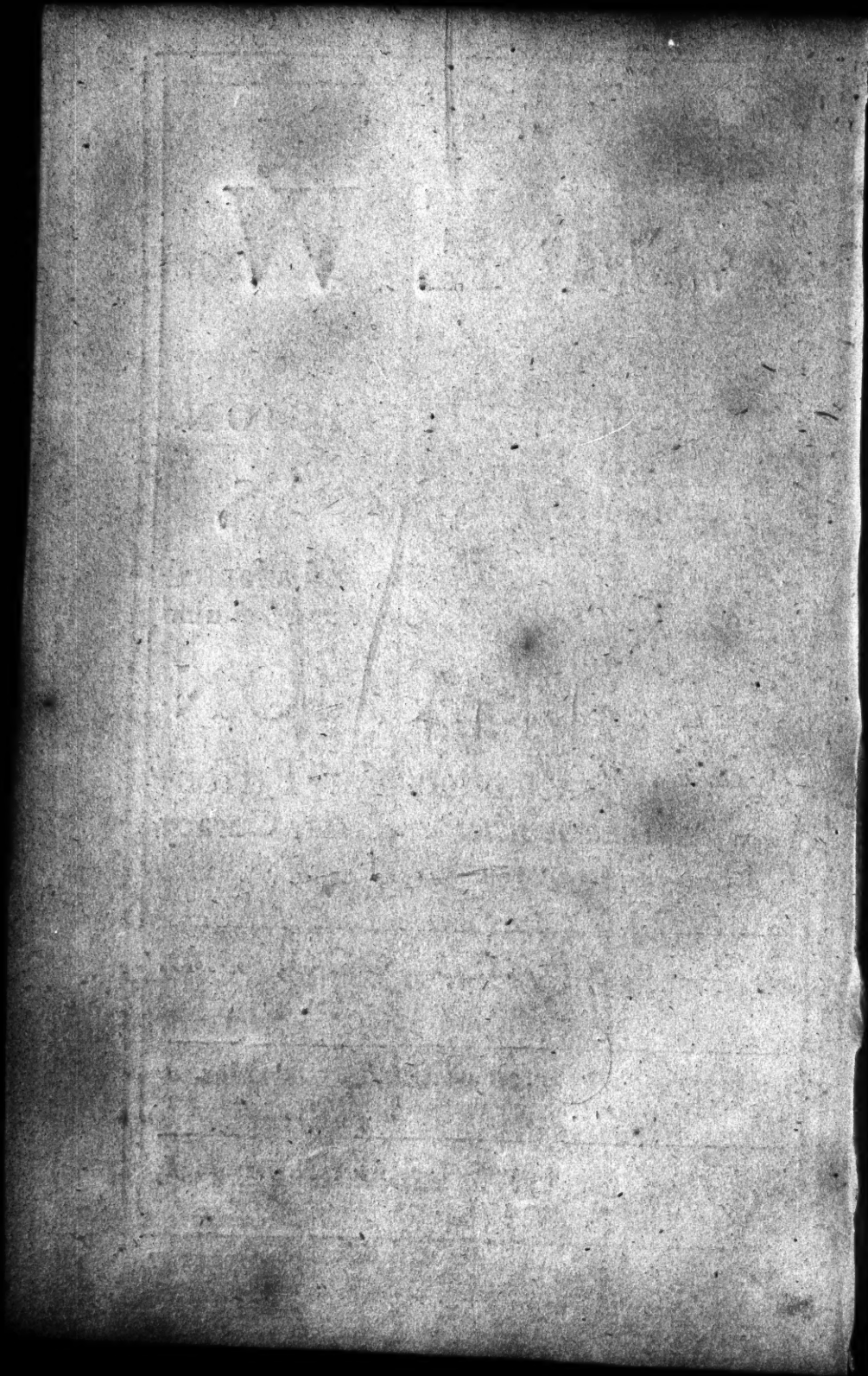
E X P L I C A T I O N .

Primarily intended for Persons
within the Author's peculiar Curacy
at *Plemsfal* near *Chester*.

By **L A W R E N C E F O G G , D . D .**
and Dean of *Chester*.

*Esse brevis, ut cito alia
Recipiant Animi dociles, tenentia pueri.*

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T O

Sir John Bridgeman, Baronet,

Much Honoured Sir,

IT is now Forty Years since I first enter'd on the Ministerial Cure at Plemstal, by the Pious, Devout and Truly Christian Munifiance of Your Honourable Grandfather, of Blessed Memory, then Lord Keeper, who in Com-miseration of the Inhabitants of that Place (utterly destitute of an Establish-ed Maintenance for the Publick Wor-ship of God) Authorized me (in consi-deration of my Care, that Pastoral Offices were duly performed there) to receive the Tythes of that Parish, without ex-pecting Presentation, or Institution, be-cause they were his Hereditary Right

A 2

which

The Epistle Dedicatory.

which He intended to be thence forward
for the use of the Church according to
Directions given to His Heir,
the * Bishop was at the ^{Bishop Wilkins.}
same time present, both consenting to,
and well approving the Procedure.

I being therefore now, by reason of
Dimness of Sight, and other Infirmities
attending my Age, much disabled for
Publick Performances (to such Edifica-
tion as I desire that Flock may never
want) and also in probability not to con-
tinue much longer in the present Life, I
have thought fit to leave to them an A-
breviation of the most weighty matters
of Faith and Practise wherein they have
been frequently and copiously Instructed,
which being couched in a few Positions, or
Aphorisms, confirmed by Texts of Scrip-
tures, and clearly explain'd, the most
necessary and fundamental Truths of God
may

The Epistle Dedicatory.

may with much ease be over and anon reviewed by, and in effect, Preached, and repeated again and again to them and theirs, when the Composer of them is departed to the Place of Silence, and both his other frequent and enlarged Discourses and the Pious Endeavours also of his Faithful, Diligent and Conscientious Assistant (thoroughly accomplished for such a Charge, and singularly beloved by the People) will be forgotten.

For a further help to the Memories of my little Flock, and Instruction of their Families, I had Thoughts of annexing to this Compendium a much larger Treatise by way of Comment on the Church Catechism: But there are already so many Compositions of that Model, that my Labour therein would, I fear, be superfluous; for the Multiplicity of them in late Years proclaims that People want

The P R E F A C E.

not any such Method for informing their Understanding, or even for satiating Curiosity, yet shall not resolve utterly to suppress those Meditations, if the making them Publick shall be judged Expedient.

The Favour received and continued during so many Years by Your Noble Ancestors, and not withdrawn by Your Self, suggests abundant reason why this Compendium of Christian Doctrine should be addressed to You, I being indispensibly obliged to signify my grateful Acknowledgement of Your Pious and Ample Benefaction to the Church in this Place, and therein particularly to my Self; and it being in Justice also due, that I should exhibit some Account of the Ministration that I have been employed in, by presenting to Your View a Breviate of the Principles instilled
into

The P R E F A C E.

into the Ears, and so far as I was able, into the Consciences of those to whom I was sent. That Almighty God may Preserve You and Your ever Honoured Relations Sound in the Faith, and not only Blameless, but also Exemplarily Abounding in every good Word and Work, till He receive You into the State of *just Men made perfect*, both in Holiness and Happiness, is the sincere and fervent Petition of

SIR,

Your Obliged

Most Humble Servant

L. FOGG.

THE PREFACE

into the East, and so far as I was a-
ble, into the Conscience of those to
whom I was sent. That Almighty
God may forgive You and Your
very Honourable Relations Count in the
East, and not only Himself, but
also humbly Awaiting in every
good Word and Work, till the return
You into the State of rest and
peace, both in Health and Happi-
ness, is the sincere and fervent
wish of

Your Obedient

John Smith

A General

V I E W

OF THE

Christian Religion,

In Eight Positions or Aphorisms, &c.

I. POSITION.

TH E R E is a ^a God
^b Infinite in ^c Wisdom,
^d Power and ^e Goodness, the
^f Creator and ^g Governor of

yet by certain ⁱ Properties and
Actions, represented to be
^k Father, Son, and Holy Ghost.

(a) Rom. 1. 20. *His Eternal Power and Godhead are understood by things made.* (b) Job 11. 7. *Canst thou by searching find out God? Canst---to Perfection? &c.* (c) Rom. 11. 33. *Oh! the depth of the Riches, both of the Wisdom and Knowledge of God.* (d) Rev. 1. 8. *The Almighty,* Gen. 17. 1. *I am God Almighty, &c.* (e) Ps. 106. 1. *He is Good and his Mercy endureth for ever.* (f) Gen. 1. 1. *In the beginning God created the Heavens and the Earth.* (g) Rom. 11. 36. *Of him, and through him, and to him are all things.* (h) 1 Cor. 8. 4. *We know and that there is no God but one.* (i) Eter. Gener. Joh. 3. 16. *God gave his only begotten Son, procession of the Holy Ghost.* Joh. 15. 26. *I will send the Comforter,* 1 Joh. 5. 7. Math. 3. 16,

Power and Goodness
Creator and Governor
all things, One in Essence

of Christian Religion.

3

EXPOSITION.

THAT there is an Eternal and Almighty Being, the Maker and Governor of the World, was known to those who had only the Book of the Creatures, to inform them in that matter. They could Argue, that that which once was Nothing could not give Being to it self, and that could be no less than an Almighty one, who gave Being to the Heavens, the Earth, the Sea and all the Hosts of them: whence it is that the Heavens are said to declare the Glory of God, and the Firmament, to shew his Handy-work, *Ps.* 19. 1. And *Job* remits the Atheist to the inferior Creatures for Conviction. *Job.* 12. 7, 8. Ask now the Beasts and they shall teach thee, and the Fowls of the Air, and they shall tell thee, or speak to the Earth, and it shall teach thee, and the Fishes of the Sea, and they shall declare unto thee, who knoweth not that the hand of the Lord hath wrought this.

That

A General View

That there is but One God, is also manifest, in that He being Almighty, no other is able to withstand his Power, but must be Impotent, and even unable to subsist, unless at the Will and Pleasure of the former, and to be Impotent, and Omnipotent, is an Impossibility and Contradiction.

As to the Nature of this Almighty God, we cannot easily attain to any other than obscure Examples and defective Apprehensions of it, we are not to frame Conceptions of the Deity according to the Measures of Created Beings; for a Brutes Imagination may as easily conceive the Nature of a Reasonable Soul, as Man or Angel comprehend the Nature of God. Our knowledge of Him can be no more than we receive by Revelation, which Revelation also is not of what God is in Himself (because that exceeds our Capacity) but by Allusion to such things as we (while we are in the Body) are acquainted with, and those Allusions are not supposed to be adequate Measures, or to hold in all things, but so far as to conform to other Truths of infallible certainty.

of Christian Religion.

ty. Thus when God is revealed to be Father, Son and Holy Ghost, and each of these to be God, we are not thence to infer that because *Paul*, *Sylas*, and *Timothy* were three Men, therefore in Allusion thereunto Father, Son, and Holy Ghost are three Gods; but that altho' Father, Son and Holy Ghost are revealed to be each of them God, yet it must be so as to consist with another infallible Position, namely, that there are not Three, but One God, altho' we Apprehend not the Manner how this can be. Briefly, it being a Point of meer Revelation, our Faith is to acquiesce in these following Particulars discovered to us in the Scriptures.

1st, Though God in regard of his Nature and Essence is but One, yet in some other Regard He is Three, the Father, the Word, and Holy Ghost. 1 *John* 5. 7. there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One, *Math.* 28. 16. Go (saith Christ) ye Disciple, all Nations, Baptising them in the Name of the Father, Son, and Holy Ghost.

2dly, These Three have such Actions, and Attributes, Ascribed to each of them, as betoken them to be Persons, not Qualities, or meerly Modifications, *Math. 3. 16.* the Father was heard speaking, *This is my Son.* The Son was the Person spoken of, and the Holy Ghost descended like a Dove, and *Joh. 14. 16.* *I will pray the Father and he will give you another Comforter.* Here is one Person praying, namely, the Son, another prayed unto, the Father, another prayed for, the Holy Ghost, and these are things which cannot be attributed to Motion, or Qualities, but intelligent and intire Substances or Persons.

3dly, The Scriptures also discover that there are certain Properties so belonging to each of them, that the Property of the One cannot be attributed to Another. They are thus expressed in the Creed of *Athanasius.* *The Father is of none, neither Created nor Begotten. The Son is of the Father alone, not Made, nor Created, but Begotten. The Holy Ghost is of the Father, and of the Son, not Made, nor Created, nor Begotten, but Proceeding.*

4thly, And Lastly, The Scriptures likewise assure us, that each of these is truly and essentially God, ascribing those Attributes, those Works, and that Worship to each of them, which are peculiarly Appropriated to God only.

II. POSITION.

IN the Beginning God Created the Heavens and the Earth, and ^a after other Works of the visible Creation ; He made our first ^b Parents *Adam* and *Eve*, in His own ^c Image, Holy in their Nature and ^d Happy in their Enjoyments, indowing them with Faculties of ^e Understanding, Liberty of ^f Choice and

and ^s Conscience, and in so doing a ⁿ Covenant was then made between God and them, called the Covenant of Works. For the foresaid Faculties (on the one hand) obliging them to obey the Moral Dictates of Natural Light, or the Law of Nature; and whatever Command God should at any time deliver to them, and (on the other hand) Gods infinite Goodness (whereof they had Naturally sufficient Knowledge) assuring to them the ⁿ Continuance of their Felicity in case they continued

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to Obey as they were obliged, amounted to a Promise upon Condition, which is a Real Covenant.

(a) Gen. 1. 1. (b) Gen. 1. 26. (c) Eccl. 7. 29. *God made Man upright.* (d) Gen. 2. 7, 8. with Luke 23. 43. *The delights of Paradise were theirs.* (e) Ps. 32. 9. *Not like the Horse and Mule that have no understanding.* Is. 94. 10. *He teacheth Man knowledge.* (f) Jos. 24. 15. *Choose you this Day whom you will serve.* (g) Rom. 2. 14, 15. *Their Consciences bearing witness and their Thoughts, &c.* (h) Levit. 18. 9. Gal. 3. 12. Luk. 10. 28. (i) Rom. 2. 6, 7, 12.

EXPOSITION.

GOD having endowed Mankind with Faculties of Understanding and Will, a Covenant of Man by the Natural Propensions and Instincts, whereby inferior Creatures are carried on in their respective

B

Motions

Motions (not knowing what tendence their Actions have to their proper Ends, and good order of the Universe,) would not be suitable to Man's Principles, he therefore was to be Govern'd by Law and Covenant, giving him a Rule directing what Good he was to do, and what Evil to forbear, promising Reward in case of Obedience and threatening Punishment in case of Transgression.

A *Covenant* is when one Party promiseth something to another upon Condition of something which the other Restipulateth or promiseth back to the former. Thus *Hiram* King of *Tyre* Covenanted with *Solomon*, that Cedars should be sent from *Lebanon* in Floats for the Temple at *Jerusalem*, and *Solomon* on the other hand was to send Wheat and Oyl in due Proportion unto *Hiram*, 1 *Kings* 5.

We read not in the Scriptures that this Covenant of Nature or Works, was formerly entred into by Mans declaring explicitly his consent to the Terms of it, yet it was really a Covenant tho' *implicit*. It was imprinted on his Nature, whether his consent was ever formerly expressed by him,

him, is not material, for when the Terms of a Covenant are only, or eminently for a Parties Advantage (as this was for the Welfare of Man) there is no Room to doubt of his consent, It may be presumed, tho' it be not expressed. Thus, God is said to make a Covenant with *Abraham*, *Gen.* 17. 1. tho' God both made the Promise, and imposed the Condition, namely, walking uprightly with Him, and that *Abraham* and his Posterity were to be Circumcised.

III. POSITION.

MAN's Obedience being^a due, by virtue of this Covenant to whatever God should at any time give in Command, he gave to *Adam* and *Eve* a^b special Command, that on pain of Death they

should not Eat any Fruit of the Tree of Knowledge of Good and Evil, Planted in the Paradise, into which they were introduced, ° but the Woman being allured by Satan in the Serpent, they Transgressed that Command, and thereby breaking the Covenant, they Forfeited their Happiness, and lost their Original Integrity, insomuch that their Common Nature became indisposed to Good and ^d prone to Evil, and could no more transmit Ability to their Offspring for Performance of
their

of their Covenanted Duty, than
of convey to them the Happi-
ness which they themselves
were deprived of, whereby
their whole Posterity were to
have been for ever miserable.

(a) Levit. 18. 5. *Ye shall keep my Statutes, which if a Man do he shall live in them,* Gal. 3. 12. (b) Gen. 2. 17. *Of the Tree of Knowledge, -- For in the day that thou Eatest thereof thou shalt surely Dye.* (c) Gen. 3. 4. *The Serpent said to the Woman, ye shall not surely die, &c.* (d) Gen. 2. 22. and 6. 5,

EXPOSITION.

HERE is to be Considered whether the Guilt of this first Sin, and the Depravation of Nature extended to, or affected any besides the Persons of the *Protoplasts* themselves. To which is said,

I. The Guilt of this first Sin, was justly Damnable to the Personal Offenders, but

it is not Evident, either from the Prohibition, Commination, or Censure of it, that Posterity were liable to Condemnation upon account of it; for altho' the Covenant of Works obliged all Mankind, because Engraven in their Common Nature (wherein many Ingredients remain Legible even since the Fall,) yet the Covenant relating to the forbidden Fruit, as sundry judicious Authors are of Opinion, was made with our first Parents only, and their Off-spring, who never were in Capacity to consent to it, during its Continuance, could not be Obnoxious to the wrath of God, for their Breach of it. And for this their Opinion, they alledge the Rule of Divine Equity, Ezek. 18. 20. *The Son shall not bear the Iniquity of the Father, the Soul that Sinneth it shall Die.*

The Apostle, Heb. 7. 9. speaks of *Levi's paying Tythes in Abraham*; and some Allude to that Instance in their Discourses on this First Sin, as if *Adam's* Posterity, had in like manner actually Sinned in him.

But the Apostle acknowledgeth his Expression was not to be taken in a strict and proper Sense, adding [as I may say] *i. e.*

It

It was an Allusion only, Tythes which were due to the Priest-hood, were paid by the Priest-hood, while yet in the Loins of *Abraham*.

II. The Depravation of Humane Nature, that indisposition that is in it to Good and Proneness to Evil, was an Issue and Product of this First Sin, following upon the loss of the Image of God, or vanishing of the Righteousness and Holiness wherein he was Created.

This Depravation was not Appropriated to our first Parents, but becoming a Qualification and Condition of *Nature*, was Propagated together with it, and conveyed through all Generations, from our first Parents, as the Nature of a Tree is conveyed from its Roots to all its Branches, no way separable but by Regeneration, and Renewing of the Holy Ghost, and that but in part till after this Life, the Corruptible puts on Incorruption, and the Mortal is Cloathed with Mortality.

The Guilt of Sin was Personal and Damnable to the Persons Consenting to it, and this Product of it descended to their Offspring as an Hereditary *Leprosie*, the depraved

praved Parents beget Children in their own likeness.

Obj. It may be Objected from *Rom. 5. 12. &c.* The Scope of the Apostle there is to shew that as Sin entered into the World by *Adam*, and Death by Sin passed to his Posterity, so Righteousness came from Christ, for the Justification to all that receive him.

Sol. It is answered first, that *Adam's* Posterity were made Sinners, not by partaking in the Guilt of that Sin, committed long before they had a Being, but by the influence of their depraved Nature, conveyed to them, from their Lapsed Parents, which being Prone to Sin, and Lust against the Spirit, disposeth them both to Will and Act Sin, and become a Fountain, whence all particular Sins do Stream and Flow.

Inst. If Proneness to Sin, Mortality or Death, were inflicted on *Adam's* Posterity, and even upon Infants, who Sinned not actually, then it supposeth Sin and Guilt, for God inflicteth not Punishment, when there is no demerit.

Sol.

Sol. Death was a *Punishment* properly so called to our *first Parents*, who Sinned voluntarily, but it is thought to have been only an instance of Gods Sovereign, yet most Holy, as well as Infinitely wise Administration and Covenant, since he may take away the Life, which he hath given, as a just Punishment of the *Sin of Ancestors*, according to the Tenor of the Second Commandment, in Visiting the Iniquity of Parents on Children in future Generations, and that which is properly a Punishment to the Parents, may be only a common Calamity, and often in Favour and Mercy to the Posterity.

Inst. Such might the Case be, if this Death had been Mortality only, or a ceasing to Live any longer in the Body, but Death brought into the World by our *first Parents*, was the Wages of Sin, and that is the Death, which is opposed to *Eternal Life*; *Rom. 6. ult.*

Sol. It is not necessary that by Death threatned, against Eating the Forbidden Fruit, we should understand whatever is signified by it, in each other Text of Scripture, the Phrase used in the Threatning,
thou

thou shalt Dye the Death, is as much as thou shalt surely Dye; so Gen. 26. 11. He that toucheth this Man, or his Wife, shall surely be put to Death, and 1 Sam. 14. 39. If in Jonathan my Son, he shall surely Die.

Eternal Death was due indeed to the Protoplasts for that Sin, for besides the Transgressing that Special Command, rendering them liable to the Death therein Threaten'd, it was their *Personal* breach of the Covenant of *Nature*, which required Obedience to the Will of God, however revealed on Pain of *Eternal Death*, but it appears not that Mortality came on their *Posterity* for *that* Sin, much less Death *Eternal*.

IV. POSITION.

G O D of his Infinite Mercy, pitying the forlorn Condition of Mankind, promised a Redeemer that should

should break the Serpent's Head, and crush his Power, ^b frustrating the Mischievous Contrivance that had been devised and attempted by him, and thenceforward God ^c dealt with Man upon Terms of another Covenant, called the Covenant of Grace, not as if ^d Works were not at all required therein, but because it promiseth Redemption, and all needful ^e Blessings Temporal and Spiritual, in and for the sake of a promised *Messiah*, together with ^f Grace sufficient to render the Conditional

tional Duty possible to us, who should otherwise be unable to perform it. The conditional Duty required therein, is variously expressed in the Scriptures, but importeth Faith in the *Messiah*, which ever hath Repentance joined with it, and tho' this Covenant of Grace be one and the same, yet it is styled the *Old Covenant*, as it relateth to the Redeemer *promised*, and the *New*, as it relateth to him *Revealed* and *Exhibited*.

(a) Gen. 3. 15. *The Seed of the Woman was to break the Serpents head*, (b) 1 Joh. 3. 8. *The Son of God was manifested to destroy*

stroy the Works of the Devil. (c) The Fathers before Abraham were to be saved by Faith, in the Promised Messiah, Heb. 11. 4. 5. 7. Christ was the Seed of the Woman. Gal. 4. 4. and there is not Salvation in any other. Acts 4. 12. (d) Math. 19. 17. If thou wilt enter into Life, keep the Commandments, and 5. 17. Think not that I came to destroy the Law, &c. (e) Gen. 17. 1. God all-sufficient, and v. 7. Rom. 4. 16. 2 Cor. 1. 20. All the promises are in Christ, yea and Amen. (f) Deut. 30. 6. The Lord thy God will Circumcise thy heart, and of thy Seed to Love the Lord thy God, withal thy Heart, &c. Jer. 31. 31, 33. Ezek. 36. 25, 26, 27. Philip. 2. 13. and 4. 13.

EXPOSITION.

WHEN God was pleased to enter again into Covenant with Man, whose Faculties after the Fall could not perform any Condition, unto which it would become the Holiness of God, to promise Remission of Sins, and Eternal Life, and much less could fulfil the Law of Nature, (which still remains in Force as a Law,

Law, tho' not as a Covenant,) it was necessary for such a Covenant, that Aids of Grace shou'd be afforded, whereby Man might be inabled to perform the Duty required, so that the Condition might become possible. For it could not be called an Act of Grace, for a King to Pardon a Penitent Rebel, on Condition he drew down the Sun from the Firmament, or inverted the Natural Course of it. God therefore did not only promise a Redeemer, and provide *Outward* Means and Helps (which Man by the remaining Power of Nature, might in some Measures close with,) but also inward Aid, sufficient (when not pertinaciously resisted,) to strengthen his Faculties, (wherein they were too weak) so far to oppose both Innate Pravity, and Satanical Insults, that Evangelical Obedience, which is his Covenant Duty, may be perform'd by Man, tho' defectively, yet in such Measure as will, through the Merits of Christ be accepted, unless he wilfully Neglects, and Pertinaciously refuseth the Grace and Assistance that is offered to him.

of Christian Religion.

23

I. It is not in Man that walketh, to direct his Steps, Jer. 10. 23. But God will Aid effectually, if Man resist not, Deut. 30. 6. God promiseth to Circumcise the heart, &c. and give a heart of Flesh, Ezek. 36. 26. and Rev. 3. 20. Behold I stand at the Door and Knock, if any Openeth, &c.

II. This Covenant first dawned in the aforefaid Promise, that the Seed of the Woman should break the Serpent's Head, and a more plain and full Discovery, was declared afterwards, the Faith of *Abel, Enoch, Noah*, celebrated, Heb. 11. and Propitiatory Sacrifices offer'd by the Patriarchs testifie, that the Covenant of Grace, was not unknown to them: To *Abraham* was promised, that in his Seed all the Nations of the Earth should be Blessed, Gen. 17. and afterward to *David*, that God would set one upon his Throne, whose Kingdom should endure to all Generations, and till his Enemies became his Foot-stool, applied to Christ, Acts 2. 30.

V. P. O.

V. POSITION.

AT the ^a appointed time the Eternal Son of God ^b assumed Humane Nature, and in the ^c Nature that Sinned ^d accomplished all things needful for our Recovery, by the Obedience of his Life, and bitter ^e Passion.

(a) Gal. 4. 4. *When the fulness of time was come, God sent forth his Son made of a Woman,* (b) John 1. 14. *The Word was made Flesh,* Phil. 2. 6, 7. *Being in the Form of God—&c.* (c) Heb. 2. 14, 15. *He took part of the same, that through Death he might, &c.* (d) Rom. 5. 19. *By the Obedience of one, many are made Righteous,* (e) Isa. 53. *By his Stripes we are Healed,* Heb. 10. 14. *By one Offering he hath perfected for ever, them*

them that are Sanctified, 1 Pet. i. 19. and

2. 24. &c. now add to some of the

in Latin, viz. at the end of the

EXPOSITION.

which is to be added to the

THE Incarnation being known only by Revelation, we are to believe the Reality and Truth of it; but as to the *Manner* of it, we are not to imagine any *Mode* that is unapplicable to, or inconsistent with the Nature of God or Man, but Person in the S. Trinity, and the Nature of the Deity transcending the capacity of Men and Angels, we cannot judge of what is possible or impossible for them, as we may of material Substances, with their Dimensions, Shape, Taste, Colours, and other Qualifications, which are proper Objects of Sense or Reason; and therefore frivolous is the Objection of those, who alledge Transubstantiation to be an Article of Faith, as well as the Doctrine of the Trinity and Incarnation; "since Scripture saith of the *Bread*, This is my *Body*, as well as, there *are Three*, that bear Record in Heaven, *and the Word was made Flesh*."

1. For it is to be considered, that a Sacramental acception of the word Thing signified, as here *Body* is very usual in speaking of a Sacrament, giving the Name of the thing signified, to that which is the Sign or Token of it. Thus the *Lamb* is called *the Passover*, *Exod. 12. 11.* *Circumcision* is called *God's Covenant*, *Gen. 17. 10.* *The Rock, Christ*, *1 Cor. 10. 4, &c.*

2. Nothing that is Absurd, Contradictory, or Inconsistent with Reason, follows upon our Belief of the S. Trinity and the Incarnation, whereas, if the Text objected were not to be understood in a Sacramental Sence, the same Body must be Dead and Alive, in Heaven, and on Earth, and there, in as many places as the Eucharist is Administred in, throughout the Christian World, and at the same time, the Blood of Christ must be supposed to be in his Veins and Poured forth, with a vast Number of other like Consequences; and in the Doctrine of the Trinity, we say not that Three Persons are One Person, or in this of the Incarnation, that God is changed or lowered in his Essence, or that the Humane Nature ceaseth to be a Creature, nor any thing but

but what the Scriptures do plainly reveal and assert, without any such absurd Consequence necessary ensuing. For thirdly, Altho' Reason cannot apprehend the Mystery, as to the way and *Manner*, how the Matter can be so; yet it cannot be made appear, that any Contradiction or Incongruity follows thereupon, we having no Cognisance of Divine Persons, Essence of God, Hypostatical Union, or of Spirits, and their Appurtenances, and Operations, as we have of *Bodies* which with their Properties and Qualifications, are Objects of our Sences, and to be judged of by common Reason and Observation.

In allusion to the Union of Soul and Body, we say in the *Athenasian Creed*, as the Soul and Flesh is one Man, so God and Man is one Christ, yet the Allusion is not to extend to all the Conditions, Effects and Consequences of an Union betwixt two Created Beings; for then we should hold, that the Humane Nature did not subsist in the Person of another Nature, or that the Natures were changed into something differing from both (as the mixed Body is different from it's Matter and Form of which

it is composed,) or one Nature to be changed into another, or that the Condition and Properties of one or both Natures to be Confused, or Transmitted from one to another, which would either Deify the Creature, or Derogate from the Deity of the Creator; but we are taught by unerring Revelation, that in Christ, both the Divine and Humane Nature remain intire, and the Properties of each unconfused.

How this can be, pertains not to us to define, because not revealed, and it is no culpable Infidelity or Ignorance, not to believe or know that which is no object of Sense or Reason, and no way discovered. It sufficeth that God hath revealed, *it is so*, and we may the rather account it not incredible since the Allusion holds in such Points as we are capable of Apprehending the Parallel, especially since the Points of the Created Union, betwixt the rational Soul and Body, are above our Capacity to declare or gain right Notions of: That they are United is manifest; but the *Modus*, how two Natures so different, being one Material, the other Immaterial, do become one Man, is by us unaccountable.

The

The Tendency of the Incarnation of Christ towards our Redemption appears, in that the Humane Nature alone might suffer, but was not of sufficient value, to satisfy for the Offence of infinite Justice; the Divine Nature might afford Dignity to the Humane, yet as Divine, it could not suffer, but they being United, God neither lost the Severity of his Justice, by his infinite Mercy in the Pardon of Sin, nor had Bar put to his Mercy by the Severity of his Justice.

If some other way could have been thought of, for the Pardon of Sin without satisfaction, yet we are not to expect any other way, since the Scriptures assure us, that this is the only way to Remission of Sin and our Salvation. *God would by no means clear the Guilty, Exod. 34. 7. And Christ's pathetic Prayer, was, that if possible that Cup of his Passion might pass from him, Math. 26. 39.*

It do's not indeed seem Equitable to some, that the Punishment of an Innocent Person should be substituted for the Expiation of an Offender; yet besides that a Person (as to himself Innocent,) may sustain or bear the Person of the Offender, it is

not thought inconsistent with the measures of Justice, where these Circumstances occur, as they did in our Saviour's undertaking.

1. If all Parties concern'd, consent and agree to the Substitution of the Surety.

2. If there be a near and intimate Conjunction betwixt the Parties suffering and suffered for.

3. If the Surety is not only willing, but hath Authority to substitute himself, and is able to make satisfaction, without sinking under the Penalty due to the Offender, which Qualifications were only to be met with in Christ, *who was able to save to the utmost, all that come to God by him, Heb. 7. 25. and had power to lay down his Life, and take it up again, Joh. 10. 17, 18.*

VI. POSITION.

CHRIST, the promised Redeemer, and Mediator of the Covenant, being
Exhi-

Exhibited, and the Types^t of the Law prefiguring him thereby fulfilled, the Terms of the Covenant were more clearly^b understood, and the Burden of former Ceremonial^c Observances removed, two expedient^d Sacraments instituted for the Seals of it, by his Authority, and^e more Aids vouchsafed for Performance of our Duty; it was thence called the *New Covenant*, though for Substance the same Covenant of Grace that was in the *Old Testament*. The Condition of it is vari-

ously expressed in Scripture, sometimes by the Term, Faith, Repentance or Obedience, yet Comprehends the whole Duty of a Christian, and is well explain'd in three Particulars.

Renouncing the Devil, the World, and the Flesh.

Believing all the Articles of the Christian Faith.

Keeping God's Holy Will and Commandments, and walking in the same, all the days of our Life.

(a) Math. 5. 17. Gal. 3. 19, 24, and 4. 3. 9. Col. 2. 20. (b) Luke 10. 24. Ma-

my Prophets and Kings have desired to see—
and to hear the things, &c. (c) Col. 2. 14,
16, 17. They are Nailed to the Cross, none
to be judged for neglect of thee, Gal. 5. 1.
(d) Math. 28. 19. Go Baptise all Nations,
Luke 22. 19. Do this in Remembrance, 1
Cor. 11. 26. (e) Promised, Jer. 31. 33.
Ezek. 36. 26. Performed chiefly in the Ef-
fusion of the Holy Ghost, Conversion of the
World, &c.

EXPOSITION.

BY Old and New Covenant, the dif-
ferent Administration of the Cove-
nant of Grace, in the Old and New Te-
stament, is ordinarily understood; for it
was ever one and the same Covenant of
Grace, the Difference was in Circumstances
only, as clearness of Discovery, Measure
of Gifts or Abilities, and Benefits, Seals
and Sacraments, Duration, &c. even that
on *Sinai*, as to the Moral Duty, was but
a particular Instance or Exemplification of
that Covenant, that was known to the
Patriarchs, only the Restipulation
(with

(with reference to the *Israelites*, who became then a large incorporated Church and Nation) was there expressly Transcribed, and some Outward Blessings, as *Canaan* and the Terrestrial Enjoyments there, more peculiarly instanced in; and tho' they seem to be spoken of, as different Covenants, *Ezek.* 36. 28. *Jer.* 31. 31. and *Heb.* 8. 6. where the Apostle styles the latter a better Covenant, yet each had the same Promise and Restipulation for Substance, namely, in and through the Redeemer, God would be their God, and they were to be his People, and so far forth as *New*, it is expressed by way of Promise in those Texts of *Jer.* and *Ezek.* for Consolation of the *Israelites*, then in the *Babylonish* Captivity, and to be accomplished chiefly in the Days and Kingdom of the *Messiah*.

The Condition of the Covenant of Grace to be performed by us, as we hope for Pardon of Sin and Everlasting Life, is the Matter that we are to be most Sollicitous about. It is variously Expressed in the Holy Scriptures, and other Authors discoursing of it, yet commonly the same Thing, for Substance is intended in that variety

variety of Speech; for tho' it be sometime represented even by one single Word, or Term, sometimes by another seemingly different, yet that Word or Term, is to be understood in such a Sense, as to Comprehend the whole of our Duty required in the Gospel, and that is no less than hearty Repentance and Sincere (though defective) Obedience to the Moral Law, whether by it we Understand the Law of Nature, or the Moral Law delivered by *Moses*, or the Law of Christ, and amounts to a Perfection of Parts of the New Creature, the defective Degrees whereof bewail'd and striven against, will be supplied from the redundant Righteousness of our Redeemer.

Thus it is sometimes expressed by a Term, that betokens a Change of our State towards God, as when it is styled *Conversion*, *Math. 18. 3. Except ye be Converted; or Regeneration*, *Joh. 3. 5. Except a Man be born again, &c. or Vocation*, taken in the Passive Sense, implying our having Obeyed the Call of God, *Rom. 1. 7. and 8. 30. Whom he hath Called, them he hath also Justified, &c. or Sanctification*, *1 Cor. 6. 11.*

But

But ye are Sanctified, &c. Thus also it is commonly expressed by some gracious Disposition or Exercise of some Christian Vertue, as *Faith, believe and thou shalt be saved*, by it is understood an Efficacious Compliance with the Tenor of the Gospel, *Eph. 1. 12.* sometimes *Repentance*, *Luk. 13. 3.* *Except ye Repent ye shall all likewise Perish*, sometimes *Holiness*, *Heb. 12. 14.* sometimes *Obedience*, *Heb. 5. 9.*

The Church of England, in Answer to the third Question of her Catechism, hath declared the Christian's Covenanted Duty, in the three Particulars, mentioned in the Proposition, *to Renounce the Devil, the World, and the Flesh, to believe all the Articles of the Christian Faith, and to keep God's holy Will and Commandments, walking in the same, all the Days of my Life.* The Temptations and Assaults of those Enemies, are not to be complied with, but Resisted, and the Duties of Believing and Obeying, sincerely endeavoured by complying with the *Grace promised* in the Covenant, which will both prevent and assist.

It will Work in us, both to Will and Do, and we (as the Apostle was,) shall be enabled

inabled to do, and also to suffer all things through that *Grace of Christ* Strengthening us, if we be not wanting to our Selves by Opposing, Grieving, and Quenching the *Blessed* Author of it, who otherwise will never be wanting unto us.

I. We are to Renounce the Devil and all his Works, 1. To cast off his usurped Dominion, which he exerciseth in the Children of Disobedience, to forsake all sorts of Sins, and to resist and reject all Temptations thereunto, these being chiefly his Works; sometimes he Tempts by inward Suggestions immediately, sometimes by Mediation of the World, and the Flesh, as his Instruments; and it is neither easie to know when Temptations are of the one sort, and when of the other, nor is it much Material to Distinguish them, for it is our Duty and Interest to Resist and Renounce each of them, on account of their Pernicious Influence upon the Soul, rather then on account of the Author meerly, whence they are immediately derived.

2. We are to Renounce the *World*, so as not to be Seduced by the Honours, Pleasures, or Profits of it to any Sin, nor by

by the Evils of it, as Sufferings in it, to be deterred from any Duty.

3. Also, we are to *Renounce the Sinful Lusts of the Flesh*, all sinful Apperites, Propensions or Inclinations of Soul or Body, all Entrenchments on Temperance and Sobriety, and more especially Lusts of Uncleanness, Lascivious Acts, Words or Thoughts, ever Remembering, *that no Unclean Person shall enter into the Kingdom of God.*

II. We are to *Believe all the Articles of the Christian Faith*, not only to Know, to Repeat, to Profess, but so to Assent to the Truth of them, as to be thereby influenced to the Practise of our Duty, and to apply our selves unto God through Christ, for Acceptance thereof. *A good Faith worketh by Love, Gal. 5. 6. 1 Joh. 3. 3.*

These are contained in the Apostles Creed, toward the End of this Treatise.

III. We are to *Obey God's Holy Will and Commandments, and Walk in the same all the Days of our Life.* Without

Without Amendment of Life, Faith will prove a Fancy, for *without Holiness no Man shall see the Lord.* And as to Qualities of our Obedience.

1. It must be *Sincere* and Undissembled, as oppos'd to Hypocrisie, or meer pretence of serving God, when it is in Form and Show only, or when Personal Advantages and serving our Selves, is the End chiefly designed by us, *altho' we may have respect to the Recompence of Reward, Heb. 11. 26.* yet we are to abhor the Subordinating the Service of God, to private and secular Interest, as those who by Pretence of long Prayers, devour'd Widows Houses, &c.

2. Our Obedience is to be *Intire*, and in reference to the *Subject*, the Obedience of the *Whole Man, with all the Heart, Soul, Mind and Strength, Mark 12. 30. 2 Cor. 10. 5.*

3. It must also be *Universal* as to the *Object*, not allowing of any Sin, *then shall I not be ashamed, saith David, Ps. 119. 6. when I have respect to all thy Commandments.*

4. And lastly, It must be *Persevering*, many came to Christ who Aboad not with Him, therefore He said, *Joh. 8. 31. If you continue in my Word, then are you my Disciples,*

Disciples, and Perseverance is frequently mentioned as a Condition of Covenant Promises. He that endureth to the End shall be saved, Math. 24. 13. In due season we shall Reap, if we faint not, Gal. 6. 9. Be faithful to Death, and I will give thee a Crown of Life, Rev. 2. 10. None of the Labourers received their Reward till the Evening, and if any having escaped the Pollutions of the World, are again intangled, the latter End is worse with them than the Beginning, 2 Pet. 2. 20.

But notwithstanding the Universality of this Obedience required, there is this Abatement under the Covenant of Grace, that Sins involuntary, as of Ignorance and Infirmitie, will not be charged against us, Heb. 5. 2. *Our High Priest hath Compassion on the Ignorant, and such as are out of the way.* And this Covenant admits of Repentance, even for Sins of greater Size, if that Repentance be Sincere and the Truth, and Continuance of it, Testified by forsaking Sin, and Amendment of Life; and for further Evidence hereof, it may be alledged, that Christ's Commission to his Apostles, was to Preach Repentance and Remission

mission of Sins, in his Name among all Nations, Luk. 24. 47.

VII. POSITION.

TH E Outward and Ordinary Means, for our being inabled to perform our Duty, is Conscionable Attendance on Divine Ordinances, particularly the Word, Prayer, and Sacraments of Baptism, and the Lords Supper.

EXPOSITION.

TH E S E are Means and Helps, as they are also Parts of our fore-mentioned Duty.

1. The *Word of God* is to be attended, not out of ^a Custom, but Conscience, laying aside all prejudicate ^b Opinions, and impure or irregular ^c Affections, Reverently considering ^d whose Word it is, and the weighty ^e Importance of its Contents, f applying to our Selves, that which may be of Concernment to Us, and vigorously imploying the Power we have for the Performance of that, which we learn to be our Duty.

(a) Ezek. 33. 31. *They come to thee as my People cometh, --- They hear thy words, but will not do them,* (b) 2 Cron. 18. 7. *Ahab saith of Micaiah, we may enquire of him but I hate him, &c.* (c) 1 Pet. 2. 1. *Laying aside all Malice, Guile, Hypocrisie, Envy, as new born Babes, &c.* (d) 2 Thes. 2. 13. *Ye received it not as the Word of Men, but as it is, --- The word of God.* (e) 2 Tim. 3. 15. *Able to make wise to Salvation, &c.* Joh. 5. 59. *Thence is hope of Eternal Life,* (f) Job 5. 27. *Hear it, and know it, for thy Good.* (g) Jam. 1. 22. *Be ye Doers of the word, not hearers only,* Math. 7. 21.

Prayer,

○ 2. *Prayer* is another Ordinance to be duly
^a attended, which besides Scripture Pre-
 cepts for it, Promises to it, and remark-
 able Instances of it's happy Success, the
 very Law of Nature ^b obliges us unto, re-
 quiring us, as well to Seek and Pray to
 that, which we suppose to be God, as it
 will cause us to acknowledge it to be God,
 and that we may so Pray, as to receive a
 gracious Answer, we are to Pray to God
 only, in the ^c Name of Christ, for things
^d Lawful and ^e Expedient, with that Awe
 and ^f Reverence, as bespeaks us mindful
 of His gracious Majesty, and our own
 Vileness and Demerit, with that Zeal
 and Fervency as becomes a due Sense of
 our Necessity, and value of the Mercies
 we desire, and all possible ^h Attention and
 Composure of Thought, avoiding as much
 as may be, those wandering and Imper-
 tinent Imaginations, which will intrude, if
 we Watch not against them, and be not
 careful to keep our Hearts to the Business
 that we are about.

(a) Acts 2. 42. *They continued stedfast in the Apostles Doctrine, and fellowship, and Prayer,* (b) Jonah 1. 5. *The Mariners were afraid, and cried every one to his God,* (c) Joh. 16. 3. *Whatsoever you ask the Father, in my Name, he will give it.* (d) Joh. 5. 14. *If we ask any thing according to his Will, he heareth us.* (e) Math. 7. 11. *If you know to give good Gifts to your Children, much more your Heavenly Father, &c.* (f) Eccles. 5. 1. Gen. 18. 27. *Abraham considered he spake to God, tho' but Dust and Asbes,* (g) Jam. 5. 16. *The vigorous fervent Prayer of a righteous Man availeth much,* (h) 1 Pet. 4. 7, 8. *Be sober and watch unto Prayer,* Math. 26. 41. *Watch and Pray, that ye enter not into Temptation.*

The Sacraments appointed by Christ, are *Baptism* and the *Lords Supper*: *Baptism* is a Token of our ^a Admission into the Church of Christ; and the Washing or Sprinkling, in the Name of the Father, Son, and Holy Ghost, does signifie, and Seal our Right, in the ^b Benefits of the Covenant

venant of Grace, and Engagements to be the Lords.

(a) Math. 28. 10. Go Baptize or disciple all Nations, in the Name of the Father, Son, and Holy Ghost. (b) Mar. 1. 4. Baptism of Repentance for Remission of Sins. Rom. 6. 4. We [being Buried with Him by Baptism,] shall be raised from the Dead, by the glory of the Father.

The Lords Supper, is a Sacrament wherein by ^a Breaking and Pouring out, giving and receiving Bread and Wine, the Passion ^b of Christ, according to his Appointment, is Commemorated, and the Worthy Communicants are not Carnally, but ^c by Faith, made Partakers of his Body and Blood, with the ^d Benefits thereof, and none can justly fear their being accounted of God *unworthy* Guests, who Realizing to their Souls, by fiducial Meditation, the Misteries there wrapped up in ^e Shadows, and Resemblances, ^f come with humble and reverential Address, with unfeigned Sorrow, for their ^g Sins, which can be expiated only by their Saviour's Sufferings,

ferings, with Hungering and ^h Thirsting after Interest, in the Merits of his Body and Blood, with sincere Love to all the Members ⁱ of his Mystical Body or Church, with which they then Communicate, and be ever mindful to pay their Vows ^k to God, with whom they Renew and Seal their Covenant in that Ordinance.

(a) 1 Cor. 11. 23, 24. *The Lord Jesus the same Night—took Bread, &c. do this in Remembrance of me.* (b) 1 Cor. 11. 26. *Ye do shew forth the Lords Death.* (c) Joh. 6. 47. *He that believeth in me hath everlasting Life.* 53. *Except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no Life in you.* (d) 1 Cor. 10. 16. *The Cup of Blessing, which we Bless, is it not the Communion of the Blood of Christ.* (e) 1 Cor. 11. 26. *Ye do shew forth the Lords Death.* (f) Levit. 10. 3. *I will be Sanctified in them, that come nigh me, and before all the People I will be Glorified.* Heb. 12. 28. *We are to serve Him with Reverence, and Godly Fear,* 1 Cor. 11. 17, 27, 29. (g) Zach. 12. 10. *They shall look on Him, whom they have Pierced, and Mourn, &c.*
Exod.

Exod. 12. 8. *The Passover was to be Eaten with bitter Herbs.* (h) Pf. 143. 6. *The Soul is to Thirst after Interest in God, as a Thirsty Land.* (i) 1 Cor. 10. 17. *We being many, are one Bread and one Body,* Acts 2, 46, 47. (k) Pf. 76. 11. *As we Vow, so we should Pay our Vows to the Lord.* Eccles. 5. 4. *The Lord hath no pleasure in Fools, Pay that which thou hast Vowed.*

VIII. POSITION.

TH E Lord Christ will
 at a Day ^a known on-
 ly to God, ^b come in Glory,
 attended by the Holy ^c An-
 gels, to Judge ^d the World,
 at which time the Living
 shall be changed, the Dead
 raised, and all Receive their
 Doom, ^e the Just to Life E-
 D 4 ternal,

ternal, the Wicked to Everlasting Torments, and the Fabrick of the World, shall be Dissolved and Perish, by a general Conflagration.

(a) Math. 24. 26. *Of that Day and Hour, knoweth none, but the Father only.* (b) Math. 24. 30. *They shall see the Son of Man coming in the Clouds, and v. 37, 42.* (c) 1 Theff. 4. 16. *The Lord shall descend---with the voice of the Arch-Angel, 2 Theff. 1. 7, 8.* (d) Act. 10. 42. *He was ordain'd of God to be Judge of Quick and Dead.* (e) 1 Cor. 15. 51, 52. *We shall not all Sleep, but we shall all be changed, 1 Theff. 4. 17.* (f) Job 26. 19. *Tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God. Isa. 26. 19. With my Dead Body shall they Arise, Dan. 12. 2. Joh. 5. 28.* (g) 1 Pet. 1. 17. *Who without respect of Persons, judgeth according to every Man's work. Rom. 2. 6.* (h) 2 Pet. 3. 10. *In which the Heavens shall pass away, &c.*

EXPOSITION.

AMONG the Atheistical Cavils, against the Contents of this Aphorism, none is more plausible, and urged with more Confidence, than the conceived Impossibility, that the same Body, to which the Soul was United in this Life, and which it deposited at it's Dissolution, should be raised again at the last Day.

The Bodies of the Dead (say they) are not only turn'd to Dust, confused with other Atoms, and dispersed all the World over, but changed many times into Herbs and Fruits, and become the Nourishment of Beasts, and they again become the Nourishment of Men. and the Bodies of some Men, have been Eaten, and become Parts of the Bodies of others, yet we hear of each Rising again with his own Body : This is a great Stumbling Block to them, and with *Nisodemus*, they cry out, *how can these things be?*

It is the Shortness and Deficiency of Men's Reasoning, not any Impossibility in the thing that occasions this Incredulity. It

It might suffice for Christians to acquiesce in Divine Revelation, which positively and plainly Affirms the Matter to be Believed, tho' we know not the manner how it could be effected, that may be left to the Infinite Wisdom and Power of God, especially considering that Item of the Apostle, *Eph. 3. 20. He is able to do exceeding abundantly, above all that we can think.* But to deal with the Atheist at his own Weapon, his Argument from Reason, may with Reason, be thus answered.

Of the Substance of Humane Bodies.

Some are necessary and permanent Parts, Essential and Peculiar to their respective Bodies, " Others are Accessory and Transient, such as are added to the Essentials " of the Body, by taking in of Food, and " such Food as perhaps becomes only Alimentary, and fit to be Food to others. Now this Distinction being premis'd, we say, that the subtlest Atheist cannot prove that any part of the one Person, necessary to make his Body perfect in the Resurrection, became a necessary Part of the other; each may Arise with its necessary and permanent Parts, and so much of the Accessory

sory and Transient, as shall make each a perfect Body, but not with all that Transient Matter, which at any time from Infancy, to Old Age, had belonged to it, considering what a Monster that Body would be to which all were added, that had been continually vanishing, and also which are added by daily Sustenance.

The Essentials of a Body (for instance) of a Plant or Tree, how great soever, may consist in a small Seed or Kernel, which by continual Nourishment, is often Augmented to a vast Proportion. And again, how few small and undiscernable Atoms, some necessary to the Essence of that Seed or Kernel are, the accutest Naturalist is not able to determine; the like may be said of the Body of Man. And moreover none on Earth knows what the Body shall be when Raised and Glorified, tho' the same for Substance that now it is. The Apostles Assertion is indisputable, Flesh and Blood cannot enter into the Kingdom of Heaven, for Flesh and Blood here spoken of, are Bodies, having the Qualifications and Infirmities of the Natural State, adhering to them; and Mortality must cease before
Immortality

Immortality be assumed ; and the Body so long as it is Corruptible, cannot inherit Incorruption, but these Imperfections are to be put off, and Bodies, tho' the *a same* for Substance that they now are, shall be *b changed*, so that the Body sown in Corruption, shall be raised in *c Incorruption*, and tho' Sown in *Dis honour*, shall be Raised in *Glory*.

(a) 1 Cor. 15. 54. This Corruptible--- and this Mortal, &c. (b) 1 Cor. 15. 51, 52. It shall be raised Incorruptible, and we shall be changed. (c) 1 Cor. 15. 42, 43. Sown in dishonour, it is raised in Glory.

Articles which Christians, by their Baptismal Covenant, are bound to Believe.

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was Crucified, Dead and Buried, he Descended into Hell, the Third Day

Day he Rose again from the Dead, he Ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty : From thence he shall come to Judge the Quick and the Dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. *Amen.*

The Lord's Prayer.

O U R Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation ; But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The

The Ten Commandments:

I. **T**H O U Shalt have none other Gods, but me,

II. Thou shalt not make to thy self any graven Image, nor the likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth. Thou shalt not Bow down to them, nor Worship them. For I the Lord thy God am a Jealous God, and visit the Sins of the Fathers, upon the Children, unto the Third and Fourth Generation of them that Hate me, and shew Mercy unto Thousands, in them that Love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him Guiltless, that taketh his Name in vain.

IV. Remember that thou keep Holy the Sabbath Day. Six Days shalt thou Labour, and do all that thou hast to do : But the Seventh Day, is the Sabbath of the Lord thy God. In it, thou shalt do no manner of Work, thou and thy Son,
and

and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and Rested the Seventh Day ; wherefore the Lord Blessed the Seventh Day, and Hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not Covet thy Neighbour's House, thou shalt not Covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

FINIS.

